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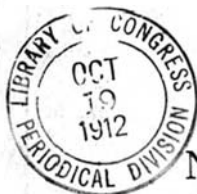
VOL. XXIX. NO. 4.

OCTOBER, 1912

PRICE 10 CENTS

We are but parts of an
Infinite Whole
Whose body is Nature
and God the Soul.

—Pope.



No atoning blood can save
From ignorance and crime;
"Save thyself" is the decree
Put forth by the Divine.

—H. C. Hodges

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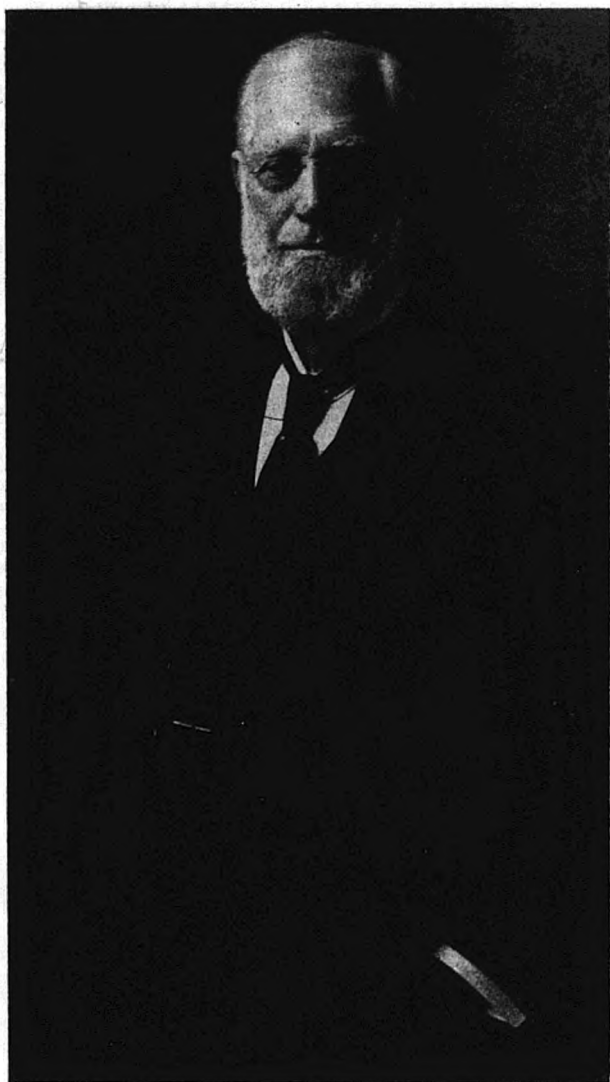
GIVE

Give, and thou shalt receive. Give thoughts of cheer,
Of courage and success, to friend and stranger.
And from a thousand sources, far and near,
Strength will be sent thee in thy hour of danger.

Give words of comfort, of defense, and hope
To mortals crushed by sorrow and by error.
And though their feet through shadowy paths may grope,
Thou shalt not walk in loneliness or terror.

Give of thy gold, though small thy portion be.
Gold rusts and shrivels in the hand that keeps it.
It grows in one that opens wide and free.
Who sows his harvest at one who reaps it.

—ELLA WHEELER WILCOX.



Henry Clay Hedges

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The Wisdom Religion.

H. C. Hodges

It is not utopian or imaginary, but a certainty which can be demonstrated scientifically by those who will devote thoughtful consideration to the subject, that there is naught to be saved from except—error, ignorance and selfishness, perverted expressions of love and intelligence. That there is no arbitrary deity requiring an expiatory sacrifice at all, but teaching one great divine life, in which all move and find expression according to their needs.

In every age and every country there have been certain definite teachings given directly to those whose minds and souls were sufficiently developed to understand and never before has the truth been made clearer to humanity.

Allegory, metaphor and symbolism had to be used during that period when man was only slowly developing the light of reason, for those who clearly expressed their views publicly would have been burned at the stake. During this last century allegory and metaphor have been to a certain extent eradicated as vehicles of knowledge and plain truths respecting birth, death, the hereafter, spirit, mind and immortality are being more publicly taught. This is spiritual evolution. It is the fruit of wisdom from all religions all of which are founded upon some great principle in nature, that is universal and flows outward to all mankind.

The facts are that the Christian has faith and believes that God is just and that all inequalities of human

lot will be explicable by divine power; on the other hand it is in his power to know for himself and impart his confidence to others seeking light.

That a great evolution is proceeding; that the whole of manifestation is one vast ordered cosmos gradually emerging from lower conditions under the direct supervision of an eternally beneficent power is rapidly becoming common knowledge.

These teachings are not new for they are as old as man himself, and in the orient are and ever have been accepted to a great extent. It is true that the soulpowers, though latent with the great majority of individuals, give to those in whom they have been unfolded the power of perceiving internal truths and of coming in touch with the higher planes and spheres, or other worlds in which the individual himself is to find expression in time.

Wisdom Religion is Scientific.

There is a real truth about God, man and creation which is ever within reach of man's thinking power.

Man may not comprehend, in his finite conception, the nature of God and the methods pursued to evolve certain ends, though there is much he can grasp of this infinite subject which is of greatest concern to him.

It is true that the nearer man arrives to any comprehension mentally of the magnitude of the power he terms God, the more he shrinks at any attempt at expression for the true reverence is and ever will be silence.

It is also true that in order to acquire direct first hand knowledge of inner truth a man must follow a certain line of life and must develop certain powers which may be latent, such as, inner hearing and the inner sight.

One needs the wisdom and higher perception that comes from the unfoldment of soul forces to enable one to get beyond the ignorance of the lower concrete mind, and realize that all is well with humanity, and not only is all well, but all will be well in the expressions to come as it is well even in the present expression, no matter how dark and inexplicable it may appear to the struggling wanderer who has not yet attained the consciousness within that will enable him to know that all is well as it is, and that the divine unerring will is moving with a most perfect love in order to produce perfect harmony amidst seeming discord.

Knowledge is power, it is the great lever to remove the weight of difficulty, whereby we may realize that every pain that comes is to call attention to the fact that a mistake has been made which must be righted if the pain or suffering is to be removed. It is thus that out of the evils (so called) of the past will come a present good. Then by the way these sufferings are accepted is it possible to make of them stepping stones to the higher life and develop many qualities that go to make up the divine man of the future.

Health.

H. C. Hodges

Ill health is that condition of the body in which its vitality is either diminished or impaired to that extent that some of the vital functions are imperfectly performed. In affirming that vitality is diminished or impaired it must not be understood that any change takes place in the principle of vitality, for this continues the same, although the organs if diseased cannot resist the influence of common matter acting by its own laws; the powers which hold the different parts of the body together gradually give way, at length the whole becomes a victim of the ordinary laws of affinity

of its component parts and dissolution takes place.

Ill health often ensues from local circumstances which do not permit of investigation or seemingly timely precautions. Diseased parentage, unwholesome food, and food not adapted to that particular organization; confined air and cold, damp or extremely hot seasons, are the fore runners of various complaints, producing epidemics, influenza, cholera, catarrh and many others which may be properly named atmospheric diseases.

It is the duty of each individual to guard against them; and they may be foreseen and known by a knowledge of astro-metereology.

In every instance of ill health, there is some conspicuous symptom to be distinguished which lessens the difficulty in finding the cause.

A proper attention to the patient's age, sex, temper of mind, constitution and environments would all be gathered from erecting a natal figure by which will be pointed out the difficulty and give a knowledge of the proper treatment to be prescribed.

In childhood the fibers are lax and soft, the nerves are extremely sensitive and the fluids thin, whereas in old age the fibres are rigid, the nerves almost insensible, and many of the vessels are imperviable.

These and other peculiar conditions render the ill health of the young and aged very different requiring different methods of treatment.

Fear, worry and anxiety aggravate disease, for the reason that the physical form through which the soul is finding expression is imperfectly performing its functions and it is vain to apply medicines to the body to remove maladies of the mind.

Conditions That Modify the Operation of Medicines.

Some of the conditions that modify the operation of medicines are connected with original conformation of the body, others with age and sex. Environment must ever be considered.

The influence of the mind should be well studied in prescribing remedies and in no other way can this be accurately known except through a correct horoscopal figure.

Mental influence may be arranged in two classes the depressing and exciting. Among the depressing are numbered terror and fear, vexation, sorrow or melancholy, while both joy and confidence may be considered exciting. It is necessary to be aware of the influence of both upon the system of the patient, not alone at the moment of prescribing for him, but also in observing the effects of the medicine prescribed, as the body sympathizes with or follows the affections of the mind, more in ill health than in health—it acts as the mind acts, and the operation of medicines will vary accordingly.

Vexation disturbs the functions of the stomach attending the secretion of the gastric juices, thus by impairing the digestive organs it becomes a very common cause of dyspepsia or stomach complaint.

Sorrow diminishes the energies of the nervous system, lessens the force of circulation, impedes all the secretions and finally induces organic diseases. The blood is imperfectly cleansed owing to its slow motion while passing through the lungs, thus disturbing the appetite, disordering sleep. Flatulence, colic and spasms manifest upon the affected functions of the stomach. The action of the liver is also affected causing sallow complexion.

Fear paralyzes the muscular powers of the body, acts as a powerful sedative and will often arrest and calm the rage and inflammation of fever. It weakens and diminishes the action of the heart, so that a congestion of blood occurs in the central vessels while the surface will become pale. Its effect upon secretion suppresses the catamenia, produces diarrhoea and involuntary flow of urin. Thus by lowering the power of nature it baffles the skill of the physician, is

productive of various false symptoms and consequently resists or modifies the most powerful medical agents.

Joy on the other hand acts as a powerful stimulant many times producing mania, or death.

Confidence acts as a most powerful tonic on the whole animal frame, and it will often be found that the result of the medicine depends upon the confidence the patient may have in the physician or method of treatment.

There is an intuition displayed by the patient in recognizing the proper remedies for his particular case. It is essential to give the powerful tonics of hope and confidence, for a favorable issue out of these sufferings arouses confidence which will give virtue to all applications and even an approximate antidote will become a judicious and timely remedy.

—Science and Key of Life, Vol. 5.

Whence Greatness Comes.

Verne Dewitt Rowell.

O'er the horizon of earths humbler souls,

A great man rises;

Some cry, "A genius! Favorite of the Gods!"

Ah, vain surmises!

They little know the tender truth that lies

'Neath his bright name;

A mother's sacrifice, a father's toil,

Have made his fame.

The lonely homestead and the quiet farm

Have made sublime

Love's sacrifice, upon the shrine of hope,

To Life and Time.

Stellar Science Department

Horoscope blanks and price lists will be forwarded upon request. Address Stellar Ray, Stellar Science Department, Detroit, Mich.

Were You Born in the Sign Libra?

By H. C. Hodges.

If you were born between Sept. 23d and Oct. 22d, the sun was in the sign Libra.

The native of this sign is popular and generally liked; is sociable, affectionate and romantic; easily makes friends, especially with the opposite sex; has some taste and ability for science and the fine arts. The sun in this sign tends to bring on early marriage or engagement, and there may be trouble connected with either or both events, more especially in the female horoscope.

The native of Libra can be independent if necessary, but is seldom or never overbearing or proud; is kind, sympathetic and likes to awaken brotherly feelings in others and often gives away to others for the sake of peace. The link of affection between the native and his brothers and sisters is strengthened; it is favorable for joining societies, associations, companies, partnerships, and inclines to travel, especially short journeys by land.

There is a tendency toward worshipfulness of the law, great stability of character, not swayed by others' opinions. Under this sign are born many soldiers, commanders and commercial organizers.

While the sun is in one sign the moon passes through all of them, and varies the sun's influence, as may be noted by the following:

The sun in Libra and the moon in Aries gives strong will, self control, psychological power.

Moon in Taurus, quiet, harmoni-

ous, persistent, careful; moon in Gemini, restless, high aspirations, good language, mathematicians; moon in Cancer, anxiety for family and home; moon in Leo, natives are governed more by intuition and feeling, need a good education in the practical life; moon in Virgo, intense, active, critical, quite peculiar in nature; moon in Libra gives balance and harmony to the eccentricities of Libra, intellectual and successful in business; moon in Scorpio, ambitious with love of approbation, combative with self control; moon in Sagittarius, natural speculators, in danger of profligate habits through love of excitement, quick to learn; moon in Capricorn gives good business ability, clear ideas and more generally sympathetic; moon in Aquarius makes good teachers, college professors with large approbateness, conventional, power to read character at sight, adapted to public service; moon in Pisces, restless, industrious, given to the acquisition of knowledge, though do not always put it to practical use; periods of despondency, fine linguists. These children should be instructed to appreciate life and its opportunities for happiness.

—Copyrighted.

Libra—The Loins.

Sept. 23—Oct. 23.

By Dr. Geo. W. Carey.

This alkaline cell salt is made from bone ash or by neutralizing orthophosphoric acid with carbonate of sodium.

Libra is a Latin word, meaning scales or balance. Sodium, or natrum, phosphate holds the balance

between acids and normal fluids of the human body.

Acid is organic and can be chemically split into two or more elements, thus destroying the formula that makes the chemical rate of motion called acid.

A certain amount of acid is necessary, and always present in the blood, nerve, stomach and liver fluids. The apparent excess of acid is nearly always due to a deficiency in the alkaline, *Libra*, salt.

Acid, in alchemical lore, is represented as *Satan* (*saturn*), while sodium phosphate symbolizes *Christ* (*Venus*). An absence of the *Christ* principle gives license to *Satan* to run riot in the Holy Temple. The advent of *Christ* drives the evil out with a whip of thongs. Reference to temple in the figurative language of Bible and New Testament always symbolizes the human organism. "Know ye not that your bodies are the Temple of the living God?"

Solomon's temple is an allegory of the physical body of man and woman. Soul-of-man's-temple — the house, church, Beth or temple made without sound of "saw or hammer."

Hate, envy, criticism, jealousy, competition, selfishness, war, suicide and murder are largely caused by acid conditions of the blood producing changes by chemical poison and irritation of brain cells the keys upon which Soul plays "Divine Harmonies" or plays "fantastic tricks before high heaven," according to the arrangement of chemical molecules in the wondrous laboratory of the soul.

Without a proper balance of the *Venus* salt, the agent of peace and love, man is fit for "treasure, straggles and spoils."

The people of the world never needed the alkaline of *Libra* salt more than they do at the present time, while wars and rumors of wars strut upon the Stage of Life.

Sun enters *Libra* Sept. 23d and remains until Oct. 23d.

Governing planet, *Ve*: us.

Gems, diamond and opal.

Astral colors are black, crimson and light blue.

Libra is an air sign.

In Bible Alchemy, *Libra* represents Reuben, the first son of Jacob. Reuben means Vision of the Sun.

In the symbolism of the New Testament, *Libra* corresponds with the disciple Peter.

Peter is derived from *Petra*, a stone or mineral.

On thee, Peter (mineral), will I build my church, viz., both, house, body or temple.

Are Text Books Reliable?

Stuart Armour.

(Conclusion of Series.)

Even if the astrological prophets could gauge the effects of future planetary combinations, there is still the difficulty of giving the time of the event. This difficulty has been commented on by every honest student of astrology who has been more keen to get at the truth than to lure dollars out of the unsuspecting public. This was clearly pointed out by the late Dr. Richard Garnett of the British Museum and one of the editors of the *Encyclopedia Britannica*, in his argument in "The Soul and the Stars." "The astrologer is considered as a kind of wizard, and allowed the alternative of divination or imposture. He need not be pitied for a misconception which he has brought upon himself by his frequent quackery and habitual air of mystical solemnity, and his exclusive stress upon the weakest part of his science—its pretension to foretell the times of events."

If the astrologer could foresee the exact effects of planetary aspects, this difficulty about time would alone render his art useless in the practical business affairs of life and of but little account for the guidance of any individual. In all our affairs on this mundane sphere, "time is of the essence

of the contract," and the mere fact that our rent, the interest on the mortgage, as well as the other obligations of life have to be met at the time specified, render any forecasts abortive which cannot give the time exact to the day, and more often they have to be correct to the hour and minute. Our decisions in every-day transactions have to be made as they arise, and in but few cases can we pick the times to do or not to do things ourselves. When it comes to speculation, the question of time is all-important, for it does us but little good to know that wheat or a certain stock is going up unless we know when, for it may first take a sag and wipe out all our margins. I am not admitting, however, that astrologers can forecast the rise and fall of the market; for if they could we would as a rule find them fortunate speculators, when the fact is, their material well-being is often much below the average speculator who has no knowledge of astrology. A close study of astrology and a careful checking up of it in my own business affairs have brought me to the same conclusion as the late J. G. Dalton, when he said: "As practised for gain and gammon, Astrology is eternal truth in distress and demoralized, disgraced by its friends, despised by its foes, and thus ever in deserved ill-repute with sensible people. . . . Astrology is a curious and seductive rather than a useful study; yet is a legitimate subject for research, with the attraction of general interest, but has its own perplexities like any other scientific inquiry."

I have seen a great deal of harm come from the following of astrological advice, and have personally known of several promising business propositions wrecked by the managers who relied too much on such information. A lady of my acquaintance met me one day and said: "I'm in such a worry! I ought to go east at once on important business or chance a loss I can ill afford, but the astrol-

ogers tell me that mother is going to die during the month and it would break my heart to be away during her last moments." I told her she had better go and attend to her business, for the chances were the astrologers were wrong, as they usually are in such matters, and so she went and her mother was still living when she returned and, in fact, did not die for a year or so afterwards. It did not need an astrologer to predict her death within a reasonable time, as she was over 90 years of age.

Dalton frequently called the professional astrologers hard names, but in this I do not agree with him, for I have found the great majority of them well-meaning and conscientious men and women, and in giving astrological advice in business matters, fool themselves quite as much as they fool their clients. So far as they extend their labors to the region of business advice, I am with De Morgan, the mathematician, who in answer to D'Israeli's affirmation that modern astrologers believed not their own doctrine, said: "I think him quite wrong. The easy belief which prevails in educated society that all is intentional imposture is to my mind a greater presumption against the honesty of mankind, than all the roguery and imposture itself. Aside from mere swindling for the sake of gain, and looking at speculation and paradox, I find little reason to suspect wilful deceit. My opinion of mankind is founded upon the mournful fact that they seem to find within themselves the means of believing in a thousand times as much as there is to believe in, judging by experience."

To prospective students of astrology I would say, study it by all means, for it proves beyond all cavil that each one of us, as well as the Universe, is governed by sure and exact mathematical laws, and the peace of mind that this proof brings is more than payment for the hours of study necessary. To those who

contemplate taking up the study of astrology as a money-making career, or with the idea that it is going to give them some inside information to get the better of the other fellow in business deals, or that it is any short cut to riches, or that it teaches one to avoid the disagreeable experiences of life, I have only to offer Punch's celebrated advice to the young man about to marry—Don't! It cannot be turned to any such advantage. If it could, would we not find the astrologers sitting in purple and fine linen? As a class, is it not a fact that they have a harder struggle than the non-astrologer citizen? From the very nature of their calling they must have more knowledge of astrology than the ordinary individual, and so if astrology could be turned to success in financial operations or in business, would they not first help themselves before they helped their clients? The financial status of the astrologers is the best answer possible to their claims that they can aid you with their advice.

Astrology can make no definite advance until this fact is frankly acknowledged by the astrologers. They will then put it before the public in the right light by saying, "We have here the fundamental rules of a science capable of the highest development. We ourselves, at present are but in the Primary Grade of this Scientific School. The study of astrology will not make you rich, but it will give you greater insight into the mathematical working of the Universe, and also into the kind of work you as a factor in evolution will be called upon to perform during your life's journey, and above all it will give you greater charity towards your fallen and suffering fellow creatures and greater confidence in yourself and in God."

The curse of the love of Gold has lain long enough on astrology and many of us long for a scientific Christ

to arise and drive the money-changers from the Temple!

March 3rd, 1912.

N. B.—I did intend to show that the real weakness of the textbooks lay in some later rules added in the middle ages and that a large percentage of the Aphorisms were nonsense and no doubt were formulated to account for much that is now explained by Neptune and Uranus, of which the ancient astrologers had no knowledge, but I fear I have trespassed long enough on the good nature of the editor and the readers of this magazine. However, if later on there should be a demand for it, I will be glad to contribute further articles.

Charms and Talismans.

By: Snowden Hall (Stellarius), London, England.

Belief in the efficacy of charms and talismans has existed in all times and amongst all races. The negro has his rabbit's foot, the Indian his swastika, the Yogi his sacred disc, and the Egyptian his scarab.

Today we pride ourselves upon being a business like race, but in spite of our openly expressed contempt for superstition and our determination to plant our feet upon the solid ground of fact there has probably never been an age in which so much importance has been attached to luck, good and the reverse, as the present. Very few people have any idea of the extent to which faith in the power of charms and talismans holds sway over the minds of educated people at the present moment. Almost every motor car is decorated with a mascot, and it would not be an exaggeration to say that thousands of talismans are sold every year to respectable citizens of our large towns. These charms are much in vogue in Paris, and a good price is paid in any part of Europe or America for a copy of a talisman by one of the masters of the middle ages such as Cornelius Agrippa.

For the proper construction of tal-

ismans an intimate knowledge of astrology and the power of planetary influence is necessary. The ancient astrologers made selection of times and places for this work, choosing the day and hour of that planet under which the talisman was to be made, always taking care that the planet was suitably situated in the heavens by sign, house and aspect, and making their operations in such surroundings as nature had sealed to the work.

Properly constructed by the rules of the art, the talisman is worn upon the breast suspended by a thread of red silk and enclosed in a covering of black silk. No one is ever allowed to touch it or even to see it except the person for whom it is designed, and only when it has wrought its affect should it be discarded.

The power of talismans consists mainly in the fact that they give form to planetary influences. Paracelsus says that talismans are like boxes in which sidereal influences may be preserved.

One of the oldest and best known charms is the Swastika. All through the history of magic, up to today, it has been regarded as a symbol of great power. An American writer has observed: "Scientists who are interested in the seeking out of this symbol have found that it appeared among the most ancient prehistoric races. One theory is that it began to exist during the 13th century B. C. and first appeared in the City of Troy. Later it was constantly found until in the 6th century B. C. it began to be marked on Grecian pottery."

Images of Buddha bear this symbol on their breasts and in 704 A. D. the Chinese Empress Wu decreed that the swastika should be placed in the middle of all representations of the sun. It is found as a common symbol in the carved temples of the Mayas the prehistoric people of North America, it was used by the Incas in Peru, and is now to be found in the jewellers' shop windows of London, New York and Paris.

The Outlook for October 1912

By Frederick White, Secretary National Astrological Association, and Editor of The Adept.

The month of October comes in under the Full of the Moon which occurs on the 26th of Sept. at 5:34 a. m. Central Standard time, or one hour earlier for New York time.

The New Moon is formed on October 10th at 7:40 a. m. Central time. At the time of the Full of the Moon, September 26th, the Sun is applying to a sextile of Jupiter, and Trine of Saturn, both aspects being good in general, and as this is the first Equinox it is a good indication of quite a prosperous period for the next six months.

I consider the first 10 days of Oct. very favorable for business in general and a favorable period for the average person to make any reasonable changes; as the Moon signifies the common people generally, the masses, this period favors them and indicates contentment generally among them.

On Oct. 10th, at New Moon, the Sun will be applying to a square of Uranus and Neptune, this is a somewhat unfavorable period for changes, starting new affairs, not as good as the first 10 days of the month. Is a period more favorable for T. R. as he is strongly influenced by Uranus and Saturn. I look for the last part of October to be strictly in his favor, altho the first of November is not as favorable, if he could hold the influence of October, the World would

be his on election day, but can he hold it?

The Cereal Markets should have quite good strength till about the middle of the month, then not be as strong. Stocks being quite weak the last of the month. Health conditions being quite good generally, but the middle of October and off and on till the 24th, has a number of panicky periods in certain ways, a period of calamities, many people injured in Railroad accidents and in unexpected and unusual ways, indicated by the Sun badly aspected by Uranus with Jupiter strongly aspected to Uranus. Just watch out for very unusual events the latter part of October. Much excitement.

Venus, Her Spirit and Law.

By Coulson Turnbull.

"Like a fair lady at her casement,
shines

The Evening Star, the Star of Love
and Rest."

Venus is the second planet to the Sun, and revolves around that orb in 224 days at a distance of sixty-seven millions of miles. This brilliant planet was the first one noticed by the ancients, on account of her brightness and rapid motion. She has been called the Beautiful, Vesper, and Lucifer. In Hindu Astrology, from earliest times, this planet was considered as having two aspects, viz.: Sukra, the bright, the shining, and Usanus, desire, the lower aspect. Her Assyrian name was Ishtar; she is the Astoreth of the Hebrews; Nana of the Babylonians and Astarte of the Phoenicians. The banishment of Ishtar from the land of Hades, as told in the Chaldean myth, and return to Earth symbolizes the reappearance of Spring.

In these names we have ideographed the double influence of Venus, now shedding a mildly benevolent ray upon Earth, and correspond-

ing to a similar characteristic in the soul of man, and again she typifies the lower form of desire which, when carried to excess, brings sorrow, care and misery. She typifies love and wisdom, in her most esoteric sense, and persons born under her rays have a strong, affectionate, yielding nature.

Love is the creative energy of our Father, or the Logos. She is full of Light and Power. She is said to swim upon all life, vivifying all, making prolific all, harmonizing all. She smooths the cross and sharp rays of Mars, which planet excites the lower in life that it may be brought into the Higher by Venus. Therefore, in her higher occult nature she is called the Preserver. Nothing in this universe is lost while Venus lives. She moulds and softens our passionate and fiery emotions. While the red Mars' ray sets free the motion, or hidden vibrations in plant life, Venus moulds prettily. She is the creative energy of the Father cast upon the sea of life, bringing the seafoam, the spawn, the odor in the flower, the secret joy and beauty in the world, the Divine love in Divine Woman. Love Divine descends to all mundane things and calls all things back and upward to Beauty. She gives us our faith in the universe; she unifies us with the Good; all things are hers which are beautiful in man. Music, poetry, art, all in the Holy of Holies in man throb and dance to her rhythm. Beautiful Venus in our planetary world is the symbol, the visible star governing these divine generations.

Her nature carried to excess hurts the eyes, makes harsh the voice, and gives an ugly form. It is well to have her rays steadied by Jupiter and Saturn, otherwise persons dominated by the love element without reason, would go blindly to their undoing, and particularly if she be weak in the heavens, for then flattery and sentiment are listened to and danger looms up.

Her corresponding note in music is A, or nearly that tone. Her colors are

yellow and orange, yellow and crimson, yellow and lavender, yellow and white. She gives light hair, blue eyes and a beautiful form.

Her diseases come only from perverted love or an excessive ill-balanced love, or faulty desires, affecting the kidneys and generative organs, causing weakly offspring, and if overfed by Mars, then falling hair. Her signs are Taurus and Libra. Her best aspect is with Mars, her opponent; then have we her soul nature,

vivacity, artistic faculties dominant. Her number is six, and in the Secret Language of Correspondences, six denotes relation, reciprocity, a conjunction, also service, sacrifice. The number also means to fix, establish, to make one, and the student will do well to consider the principles of this number with the law of Venus. It is through her glorious nature that man learns to sacrifice his lower self that the Higher Self may have fuller and holier expression.

Contributions

The Hand of God.

Italy Hemperly.

From his office window Dr. Karew, the noted specialist, looked out upon the snow covered city that lay like a jewelled picture of fairy land beneath the brilliant electric lights. For awhile his soul drank in the still beauty of the night, and then he took out his watch and noted the time. Surely Delmas would not keep him waiting much longer, he thought. It was now half past seven and Delmas had promised to be at the office by seven. Even an old friend had no right to expect too much from a busy physician, especially on such an evening as this.

With a sigh he turned back to his comfortable chair. It was strange how old memories kept weaving pictures in and out thru his mind; the struggles of his early life, the girl he had loved and left to marry the other man; because he felt that she could not love him because he was only a struggling physician. He leaned over and drew the open book toward him. He must not be weak enough to give

himself up to unhappy moods. The dead past must bury the dead beneath the vital things of the present. At this moment a timid knock sounded at the door of his private office.

And in answer to his cheery "Come in," a little girl entered. The child could not have been more than seven years old and she was enveloped in a crimson cloak. Beneath her hood shone a pair of wonderful, appealing eyes set in a soft, elfish face.

"Please", said the child, "won't you come to see my mother,"

The little face was as fixed in expression as a picture, but the voice was full of patient entreaty.

Dr. Karew leaned toward her, surprise and compassion in his eyes. "I am sorry that I can not leave the office now, child. I must wait here to see a friend who is coming from a distant city. I am expecting him every moment."

Without an other word the child turned away. So silently did she disappear he felt startled. With a mingled feeling of pity and annoyance he arose and went into the outer office. No one was to be seen and no sound

was to be heard save the murmur of voices in one office down the corridor. The child must have been just in time to catch the elevator that was descending for the last trip of the day, he thought as he turned away.

Back in his comfortable office chair he again took up his open book, but the beauty and mysticism of Maeterlinck could no longer hold his thoughts. The wistful face of the little girl floated like a dream picture before his vision. He was inured to scenes of pain and sorrow—the day had been filled with them,—the little artist who would never see the sunshine and the roses again, the boy who must go thru life on one foot because of one thoughtless act, but the pleading voice of the little girl came back and haunted him as none of these other things had done.

He shivered as if he felt the frozen north wind in the depths of his chair, then he drew himself up and squared his shoulders. They were such strong, patient looking shoulders.

"Of such things dreams are woven," he murmured with a fleeting smile that transformed the cold, impassive face.

There was a slight noise in the room and he turned toward the door.

"Please, come with me." It was the child's pleading voice again.

Dr. Karew rose from his chair. "In a moment", he said gently.

He put on his coat and hat and taking up his case followed the child out into the street.

She did not speak again but once or twice she looked back as if to be sure that he was following. The streets were almost deserted with only a few pedestrians struggling along against the bitter wind, leaving uneven tracks in the drifted snow. Once a strain of music floated from somewhere across the hovering silence, adding a touch of mysticism to the scene.

Dr. Karew followed the child into a narrow street that led away from

the main thoroughfare and then on for several blocks.

Such a strange child, he thought as she flitted on before him without once speaking. Presently she paused at the bottom of a pair of rickety steps and after glancing back she ascended them and waited for him at the top. When he reached her side she opened the door and they entered a dimly lighted room.

The child seemed to melt away among the shadows and Dr. Karew looked about the room. A woman lay on a couch in a corner of the room and the shining masses of her hair lay loosely across the pillow.

Quickly he removed his fur coat and hat with a feeling of awe he did not attempt to analyze.

The woman on the couch did not stir as he bent above her.

"Are you suffering much?" He asked kindly.

At the sound of his voice the woman opened her eyes and looked searchingly into his face; then she drew a deep breath and her hands fluttered out like white birds.

"Oh, Dr. Karew! Tell me in Heaven's name how did you happen to come here!"

Dr. Karew's face grew white and full of wonder as he bent nearer. "Amy! Can this be you?"

"Yes, Donald, it is I. But I am not the Amy of old. My husband died a year ago, and since then I have supported my child and myself. I was too proud to go back to my uncle Paul after he had been so angry at my marriage. A week ago I had to quit work to nurse little Nell and—" Her voice broke into a sob.

Dr. Karew took both the wasted hands in his. "You must not do that", he said gently. "Was little Nell your child; and did she come for me?"

"Little Nell died today in the next room", she said slowly.

Dr. Karew started perceptibly.

The woman's deep eyes searched his face as if to fathom his soul.

"Oh, friend of my happy childhood, she was all I had to live for."

"You sometimes obeyed my wishes and humored some of my whims in the old days, Amy. And I must ask you not to try to talk or think now", he said in a mingled tone of love and authority.

He drew his hands softly across her eyes several times, and then waited and watched until her weary brain accepted his powerful suggestion and slept. He left her sleeping and entered the open door that led into the next room. In the dim light that burned by a small bed he saw the child who had twice appeared at his office, but the hood was not over her hair and the long lashes lay darkly against the marble whiteness of her face. She looked like a sleeping flower but he knew that she was dead. He bent close to the sweet, still face as he whispered, "It was the hand of God".

If I Fail.

By Mary Isabel Wymore.

"O, Father, I will try my powers as far As Thou permittest! I would seek the Truth—

Would seek to prove the spirit's permanence,

Would seek to prove Thy being. Such hath been

The ages' task—and yet it baffles all. But in the soul of man eternal springs The hope of this—that hope can never die;

'Tis my belief that Thou didst set it there,

When first Thou linkedst the spirit and the clay

In our existence mystery. If so, Shall we not truly gain this knowledge sweet,

Before the human race shall cease to be?

Audacious peers through dark Eternity

The dauntless soul of men! Thou madest him

In Thine own image; and his feeble steps

Pursue Thy giant stride through space and time.

'Twere easier far to rest on in blind faith,

Yet will I take to me the painful task Of seeking proof. I think, the Voice Divine

Counsels me thus—mine own poor faint despair

Cries out, "Forbear! these thoughts are too great pain."

O, yes, I'll take this burden! If I fail,—

And who is looking for me to succeed?—

Then will I say, "A reason find I not For my belief, but in it I will die!" If not the pale grey dawn of coming day,

But midnight's murky gloom, my path o'erspread,

Then shalt Thou see that still my faith is true,

And I can dare the deeper mystery,— But let me pray, and, helpless, cling to Thee,

As swift the River bears me to the Sea!

A Prayer.

Verne Dewitt Rowell.

Oh God of Love and tenderness,
Breathe through my soul to-day,
And thrill, with thy warm breath of life,
My heart's too-human clay.

That, from the lyric chords of Fate
Or harp of destiny,
My faintest touch shall then create
Diviner melody.

A leader of my comrades, I
Shall teach them how to live,
And for the anguish of their griefs
My song shall solace give.

Psychic Research

What Life in the Spirit World Really Is.

REINCARNATION.

Its Truth and Falsity.

By William T. Stead.

When I came over here and saw the various avenues of communication between this world and the one I had left I saw that all these are as nothing compared to the direct inspiration that each soul can get for itself—must get if it is to progress. I had not definitely made up my mind on reincarnation when in the earth life, any more than about the truth of spirit return until my son passed over, and I was prepared to say to the world that for myself there was no longer room for doubt. But here I soon found out the way that this fallacy about reincarnation had crept in. People really know nothing of the perpetual inter-action there is between the two worlds—absolutely nothing. Yours is densely materialistic, and reincarnation as given forth by its advocates is simply a materialistic explanation of a spiritual supersession. People will have to rise above the idea of coming back to a body. When once started on its individual career no spirit goes back to a mortal frame; but there are endless ways of influencing more or less those on earth, and this is the foundation of the idea. As in my last article mediumship was the subject, so this one on "Reincarnation—Its Truth and Falsity"—goes to the root of one of the greatest evils that afflict humanity. This also has to do with reliance on others instead of on one's own soul, and is a result of the mis-

chievous and misleading teaching which has arisen through dense ignorance regarding spirit control. Of all the dogmas that retard the soul's development that of reincarnation is the worst in its effect on the human race. It keeps down individual effort, which is everything. This statement will doubtless meet with severe criticism, but that will not affect you or your paper. I will in fact strengthen both. There is no place for temporising in a thing like this. There is absolutely no foundation at all for the dogma, and it has come about from taking spirit control for spirit reincarnation. It is a monstrous idea. I do not write bitterly about it, but reasonably. In life I could not trim my sails to suit people's whims, neither can I do it now. I am much stronger about this than ever, as I see the necessity of open direct statements concerning all these great subjects.

Its Origin.

No idea can get so firmly into people's minds as reincarnation has done in some quarters unless there is something to account for it. In a rudimentary stage of existence explanations are given of strange happenings that are chiefly erroneous. Things are attributed to a past existence that are due to natural causes in this life. First of all I must still further emphasize the fact that all that comes from the spirit world is not, therefore, true. It is a most mischievous and false idea. If you saw here the masses of spirits still Catholics, Presbyterians, Wesleyans, Reincarnationists and others not yet progressed into the Absolute—you would understand how with other dogmatists reincarnationists cling to

their belief, give messages to those on earth affirming its truth and so perpetuate what is a misconception. It shows that all I say about mediumship must be proclaimed broadcast. When this is understood a first great step will have been taken in the raising of Spiritualism.

It is not possible for me to describe in words what the Great Awakening on this side of life revealed to me. All my previous ideas of spirit control were shattered at once. These were all too small, too materialistic, and I stood amazed at the wonders that lay stretched before me. From a great central Source of Light which is even yet not explained to me, proceed vibrations to every part of the universe, the basis of all this being Invisible Spiritual Force. It is only the density of souls still fettered by material conditions that stops its way. Every soul that has passed from earth life is in one spiritual grade or another. There is an ever ascending and descending army of enfranchised spirits, also angels, who for those on your earth do the work of missionaries. Sensitive souls are those who can receive the most of this great supernal power. They attract to themselves those angelic helpers of the same kind for over here as well as in your world it takes many different souls to make a spiritual sphere. Those are together who think together. Some are quiet spirits, some are impetuous like myself. Everything is free, even our own way of growing nearer to the light. Mine is by rousing people to see, truly, to act truly, to get rid of debasing ideas.

As communication between the two worlds had been the subject of my chief work when in the flesh, so, as I said in my article on mediumship, I found that nearly all my ideas were wrong. Reincarnation is also another conception of spirit control that is entirely erroneous. It is a dangerous error, for it weakens the will power and transfers the blame of wrong

doing on to another life or lives and keeps the soul in fetters. There is not a spirit on the earth plane that has not in more or less degree some attribute that belongs to a kindred spirit on this side. One of the great laws, that of vibration, plays a constant part in this. Musicians are drawn to those on earth gifted with musical faculties, often inherited from parents or by-gone generations. Painters, in the same way, writers, and everyone in more or less degree, attract those who can help them. There is a great vibratory wave constantly moving between the two worlds. Mediumship steps in to explain how this genius or the other is not as is the case spiritually illumined by one of like kind in the spheres, but that he is actually a reincarnation of one of these great ones. There is nothing to justify this statement. No individualised spirit has ever taken possession of an embryo in the womb. The statement about spirits waiting to be again enfolded is absolutely without foundation. In India this doctrine of reincarnation is responsible for the large death rate among the natives. They do not lift a finger to escape from disease. This life "is only one of many," they say. They are simply paying the penalty of evil-doing in an earlier birth. They die in hundreds. Souls in an unregenerate condition like this hover near the earth and repeat this fatal doctrine to willing ears or add their unseen influence to the deadening belief that emasculates the soul more than anything else. Rest assured that all compensation demanded by love and justice is given on this side of life to every one that suffers from what is really the vices of parents or past generations. It is the spiritual development in earth life that is everything. Concentrate your thoughts on that. You have no past life to fall back upon as excuse for shortcomings in this. These are inherited often from parents at time of conception or after. They are often not fit to bring

children into the world at all. All the while the mother carries the child she may not have one good thought, one real aspiration to be a good mother, and to do all that is possible for this sacred gift to her. Some women, I may say many women, want to get rid of the child; do get rid of it. Oh, what a harvest of misery such are sowing! Everyone of these on this side will be an accusing spirit, all robbed of the chance of earthly development. And here again love and justice come in. That innocent, unborn child is not allowed to suffer for the wrong-doing of parents, and grows up to the full stature over here. On earth it is different. Such as are born in bad conditions have to struggle all their lives against unequal odds, and as love and justice reign, all spirits are righteously judged on passing over, and ample reparation made for the wrong done

in the little span of earth life. This small span of earthly existence, is after all, infinitesimal. There is the long open road of development before every soul, however bad its start may be. All this leads up to the general upliftment of the race spiritually and bodily. There is so much to do that I cannot find words strong enough to show how all this must be changed before the race can spiritually advance. There must be no unwelcome children, no loveless marriages. Then all these foolish ideas of reincarnation and the like will disappear as mists before the rising sun. The central truth of all, the one fact that must be proclaimed far and wide, is Individual Responsibility, ONE LIFE, ONE DESTINY, and UNLIMITED POWER OF SELF DEVELOPMENT.

—From Harbinger of Light, Australia.
August, 1912.

Napoleon's Appearance to His Mother on His Death.

In a biographical work recently published, 'A Diplomatist's Wife in Many Lands,' by Mrs. Hugh Fraser (p. 105), the following is recounted as to Napoleon:—

It was nearly six years after that last parting of theirs that Madame Mere was sitting in the drawing-room of the Palazzo Bonaparte, on the morning of May 5th, 1821; downstairs, at the same time, the hall porter found himself confronted by a stranger, a man in a voluminous cloak and hat drawn low down on his features, who was inquiring for 'La Signora Madre,' saying that he must see her at once, as he brought her news of her son, the exiled Emperor, from St. Helena. The porter on learning this, led him to the door of the 'Piano Nobile' (the first floor, occupied by

Madame Mere), and there handed him over, with a word as to his mission, to a servant, who at once departed to inform the old lady that a man called to bring her news of the Emperor.

Instantly she gave orders for the stranger's admission to her presence. On making his appearance, he kept his cloak still somewhat over his face—rather to her surprise—and remained silent till they were alone, when, lowering the cloak, he revealed himself. It was none other than Napoleon himself. Madame Mere, carried out of herself at the unexpected sight, uttered a cry of wonderment, half of incredulous joy, half of apprehension for his safety. In a flash of memory, the occasion of his last escape came back to her—the day of his flight from Elba in 1815—and she took it for granted that he had contrived a similar escape from St. Helena, and had presented himself thus to her to ask for a temporary

shelter on his way to some rendezvous in France.

But the awful chill of a contact with other than human forces fell upon her, when, for all answer to her cry of greeting, the man before her, regarding her with an air of poignant solemnity, spoke these words: 'May the fifth, eighteen hundred and twenty-one—to-day!' His tone was of such tremendous significance that it paralysed her intelligence beneath a load of irrevocable finality. As she gazed at him, he stepped slowly backwards and retreated through the open door behind him, letting fall the heavy portiere as he did so.

Recovering her self-control, Madame Mere rushed from the drawing-room into the apartment beyond. It was empty, and she hastened out into the sala or ante-room, where a servant was sitting at the door according to custom.

'Where is the gentleman?' she cried.

'Eccellentissima Signora Madre,' replied the man, 'no one passed through since I conducted him to your Excellency. And I have not left this place for a moment.'

Sick at heart, Madame Mere withdrew. For two months (oh, the heartbreaking delays of those deliberate times!) the affair remained a mystery. Then, some time in July, Madame Mere learnt the truth that she had suspected from the first. On the 5th of May Napoleon's liberation had come. He had escaped from his prison by the death to which he had so long looked forward.—Light.

Is Clairvoyance Realizable?

By J. C. F. Grumbine.

The voluminous evidences of the Psychical Research Society of the experimental value of clairvoyance in the sensitives that it chose for demonstration proves, were no other facts available, that clairvoyance, second sight, seership, prevision, prescience and supernormal seeing are cognate

powers of the soul, dealing with exalted and subliminal states of the ego's vision and seeing. Once the theologian would have associated clairvoyance with alleged supernaturalism disclaiming any proof that it is an indigenous power of the soul, possessed by all. And even today Theosophical writers, who, basking in a sectarian spirit and eschewing the findings of science publish books, in which they allege that all clairsentient, clairvoyant and clairaudient phenomena which prove to the spiritualist to be actual avenues of communication between spirits, incarnate and ex-carnate, are but blind alleys, through which demons obsess mortals. Such rot is so medieval and irrational, as well as unscientific and unprovable, that these Theosophical writers become the laughing stock of the whole enlightened world. Mrs. Catherine Tingley of Point Loma is dispensing such rubbish to the world from her molly coddle scribblers. Such anti-theosophical and pseudo-scientific doctrine is not taught, nor sustained by the Annie Besant section, nor by the progressive Theosophists.

The late Frederick Meyer in his splendid book on "The Human Personality and its Survival of Death" proves to every fair minded investigator that clairvoyance is the present physical sight supernormalized—that is, raised to a subliminal degree of perception. Hypnotizers can demonstrate clairvoyance in their subjects. Spiritualism proves that it is so common a fact that it is incredible to find one doubting it, and no one but an ignoramus would put himself on record that the phenomena of such powers (even the feathery touches felt on the head) could be the action of diemonical influences. The church once threatened man with hell. Man laughs at such blindness and insanity now.

In all my eventful life, and large experiences, with mediums, psychics and unprofessional sensitives

I have never met a demon, and I make bold to add that so called super-human creatures do not exist outside the imagination of the over-fed, well paid scribblers of the Point Loma syndicate and the theology of the Catholic church.

Let us be sane about spiritual things. Our own vicious, depraved thoughts and lives degenerate us and darken the spirit. That spirit on the spirit side is human—not a demon. And we can, if we are clairvoyant protect ourselves from even such influences, by the sight that is unfolded clairvoyantly, rather than by teachings, which are prejudicial, unscientific and untrue.

The Soul of Solomon Hadd.

George W. Priest.

Just a soul of the common lot
Neither saintly, or deeply bad;
Striving, selfish and soon forgot
The Soul of Solomon Hadd.

Fairly honest and fairly just,
Sometimes merry and sometimes
sad,
The wise might pity; a child could
trust
The Soul of Solomon Hadd.

And changing guises his spirit wore;
The thief, the christian, the sage
the lad—
As love or malice would flit before
The Soul of Solomon Hadd.

And changing faces the world would
see,
The winsome, the, ugly, the hero,
the cad—
Each, for the moment, would pose to
be
The Soul of Solomon Hadd.

But ever elusive, ever free;
Se ret and silent if grived or glad;
Back of its puppets hid, cunningly,
The Soul of Solomon Hadd.

At last—when the wearied city slept
Save where paced the watchers, or
raved the mad—
Out from its earthly tenement crept
The Soul of Solomon Hadd.

And men discussed him up and down,
Extolled the good and the evil heard,
While some remebered a scornful
frown,
And some remembered a kindly
word:

Then his memory fainter grew,
As his critics followed the passing
fad—
Yet none but its Maker ever knew
The Soul of Solomon Hadd.

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Mediumship



The faculties of mediumship are simply spiritual faculties, and since every individual is a spirit, it follows that every individual possesses faculties of mediumship.

To be clairvoyant is to have the spiritual vision sufficiently developed to render it available to mortal vision; to be clairaudient is to have the sense of hearing developed so that the individual will hear in the mortal as he will hear when he enters the spirit world; to be impressionable is to be capable of understanding thought language, which is the language of the spirit. Each of these faculties is an essential factor in the organization of all individuals, and furthermore is absolutely essential to spiritual growth. In those individuals who may be pronounced as possessing no mediumistic qualities, they are simply latent, and only waiting proper conditions to mature; but they are there, and may be developed to some degree by intelligent education.

Impetuosity, eagerness, impatience and insincerity invariably lead to disappointment, as they create mental and emotional agitation which seriously retards the true understanding of mediumship. The proper requisites to a successful development are sincerity of purpose which constitutes a sure passport to the instruction of those learned intelligences who are ever ready to aid earnest searchers for divine truth, and tranquility of thought with concentration of mind upon the object sought. This, in the majority of cases is the most difficult lesson the individual has to learn, for the reason that in his effort to focus the thoughts upon the desired object, he unconsciously oversteps the essential point and induces a state of positiveness which retards the efforts of the spirit friends or guides.

In order to develop a negative or receptive state of being the mind must be relaxed and passive, just as before sleep; every material interest must be banished and the thought allowed to rest, dwelling passively on the subject sought. It may require long and patient application in order to render the faculties of mediumship responsive, or on the other hand, the growth may be rapid. The result depends largely upon the inherent nature of the individual as well as the environment in which he pursues this attainment.

The next requisite, and most important to keep in mind is, that aspiration has much to do with the nature of the development. Lofty ambitions are incentives to higher spiritual unfoldment, and attract superior intelligences from the spirit side of life who will act as guides. Mercenary motives attract selfish spirits; vanity or curiosity attract frivolous intelligences who will find amusement in playing upon the ignorance and credulity of the individual. It is impossible to attain to a higher and more perfect development and become a worthy instrument through which the spirit world can find expression without reverent sincerity, and the success will be in proportion to the perseverance and determination of the individual.

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